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IRELAND REVISITED

Wexford. Dublin. Better Social and Financial Conditions Enjoyed by the People. Land Rents Reduced. Farmers May Become Landlords. Killarney. The Greenness of Ireland. Gaelic Taught. Native Music. Superior Qualities of Irish Porker. Parting Is Such Sweet Sorrow.

(Written for The Intermountain Catholic.)

(The following article has been prepared expressly for The Intermountain Catholic by "H. McC." who has recently returned from a visit of several months to his native land.—Ed.)

Probably there is not one native-born Irishman who has emigrated to America, who, after the first pangs of homesickness have worn away, has felt a desire to return to his native land to take up his permanent residence. And yet it is probably true that of the thousands of Irishmen now living in the United States there is not one who does not occasionally yearn for an opportunity to revisit the land of his childhood. At least that is true of all of my acquaintances, and I know that for the last twenty-five years a part of the incentive of my work has been the prospect of visiting the old home.

I well remember the rather stormy trip we had when I first came over, a raw youth of eighteen years, and the peculiar feeling of sensickness and homesickness combined that afflicted me during the days and the nights of that trip. And to this day I have been unable to fix in my mind whether it was for joy or sorrow that tears welled up in my eyes when the good ship finally landed me in port. But the return to Ireland had no such mixture of joy and sorrow. It was all joy. Probably the twenty-five years that have rolled over my head since I landed in America have dulled my sensibilities somewhat, yet throughout the railroad trip across the continent and the ocean voyage a sense of the keenest delight stayed with me. I was very much like a boy just out of school, and my family entered into the spirit of the occasion. The trip alone was worth the price, to say nothing of the pleasures I encountered in my native land.

We landed at Fishguard and crossed St. George's channel to Wexford. Wexford is an old, old city, and although I carried with me a faint recollection, it impressed me as strange enough with its narrow streets and still narrower sidewalks, after being accustomed to the generous proportions of Salt Lake's magnificent thoroughfares. We stayed in Wexford only a short time, and then went to Dublin, where the old home was visited, and I went over the scenes of my boyhood. Dublin did not look just the same to me as it did twenty-five years ago, or my memory is faulty. Standing on a bridge and looking up the River Liffey one day, however, it seemed to be just as it was when I was a boy, and the sense of joy which welled up in my heart made me speechless for a time.

Last summer witnessed the return of many Irishmen for the home-coming. These were mostly from America, which has claimed more than four million Irish emigrants in the last fifty years. We missed most of this throng of visitors, however, as they were mostly returning to America when we arrived. But everywhere we went, there was a feeling that better times are in store for Ireland. The hopelessness which seemed to be characteristic when I was a boy has given place to a more optimistic outlook. There seems to be a better social and financial condition throughout the island. The returns of the banking, railway and agricultural interests indicate a more prosperous condition, and there is many an American dollar comes in to cheer the hearts of those left in the old home. But notwithstanding this apparent prosperous condition, the cities do not show that they have enjoyed an overabundance of prosperity. There has been but little advance in manufacturing, if, indeed, there has not been a decline. The discrimination by England against Irish enterprises is such as to discourage the establishment of manufactories. The export business is largely made up of grain, butter, eggs and meats. If one may judge from surface appearances, there is more genuine Irish linen and Irish laces sold in the United States in a month than is produced in Ireland in a year. In County Meath and West Meath there is a good deal of stock raising. This has been encouraged somewhat by the reduction of rents from ten to fifteen per cent in most instances, and in some other rare instances as much as twenty or twenty-five per cent as a result of the land act. And what is more to the point, it is possible for the people to acquire their own land under this act. By the exercise of Irish thrift, the farmers may become landlords in fifty or sixty years, if everything goes all right. This concession, which in America would be resented, has given a changed atmosphere to Irish social life. It is true that the same dividing lines in social distinctions as of old still prevail in the island, the people being divided into classes according to their station, yet the greater freedom enjoyed has served to soften the dividing lines in many cases. This class distinction probably will prevail until the development of manufacturing on a much larger scale.

I visited the wilds of Kerry county and visited the market town of Killarney. The scenery hereabouts was a revelation to me. I had little suspected the real grandeur of the scenery, though of course I had heard much of it, though never having visited it. The mountains about the town rise out of the water's edge, and in basins in the midst of the mountains are three lakes famed for the grandeur of their beauty. While in Killarney, I learned also one of the beauties of having a world market for any manufactured product, for much of the wild country surrounding Killarney, including the lakes, belongs to Guinness, the manufac-

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LITTLE ORPHAN GETS THE PRIZE.

The following touching story comes from Paris. It shows what talented children can do when they make up their mind to accomplish something. Here is the story published in the Sunday papers:

"This city (Paris) is talking of a novel just published under the title, 'Marie Claire.' It is the simple life story of the authoress herself—a little seamstress, inexperienced. Yet it has touched Parisians as no work has touched them for years. The authoress is Marguerite Audoux, who at the age of five was left at an orphanage. There she stayed happy enough among the kindly sisters, until she was twelve, when she went to work. From the convent the girl made her way to Bourges, where she earned a precarious livelihood with her needle. After two months this work was abandoned, for she got a situation making cartridges.

"But Paris was Marguerite's goal. Since then she has maintained herself by her work with the needle, but in her leisure moments she began to write the story of her life. It is ten years since she wrote the first installment. It might never have been brought to light but for an accident. The authoress happened to be sitting in a modest restaurant enjoying a frugal meal, when she overheard some gentlemen talking of books.

"Marguerite Audoux's eyesight was failing; if that went, what was to become of her? Taking courage she ventured to tell one of the party that she had written a book. More amused than anything else, he said he would like to read it. When he did so he was astounded. The book was shown to Mme. de Noailles, the well known philanthropist. Then the book was brought to the attention of Octave Mirbeau, the dramatist, who was so impressed by it that he helped to get 'Marie Claire' published. The merits of the novel have impressed more than Mirbeau, for the Academy of Ten, composed of men of letters, has decided to award the authoress the prize ($1,000) given annually for the best novel of the year.

AID OF CATHOLIC CHURCH.

The conservative attitude of the Catholic Church towards the support of the government has been long recognized. It is the foe of anarchy and the bulwark of stable government. In demanding respect for law and order, it is uncompromising. Most of the leading non-Catholic journals and monthlies admit its forceful power in combatting lawlessness. A recent number of The Outlook, which has ex-President Roosevelt as one of its editors, has this to say of the power and influence of the Church:

"America today stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. For the chief peril to America is from disorganizing forces and a lawless spirit; not from excessive organization. One of the chief lessons Americans need to learn is reverence for constituted authority and willing obedience to law. This lesson the Roman Catholic Church is peculiarly fitted to teach. And within the reach of its influence are those who most need to be taught. That Church is a vast spiritual police force, a protection to society from the reckless apostles of self-will. But it is far more. Wherever it goes it teaches submission to control, and that is the first step toward that habit of self-control in the individual which is an indispensible condition of self-government in the community. . . . The Outlook congratulates America upon the evidences of spiritual prosperity in the Roman Catholic Church in this country, and it gratefully appreciates the services which that Church is rendering to the community by inculcating the spirit of reverence for law and lawful authority which is the foundation of civil and religious liberty."

WORDS OF CHEER.

Cardinal Logue, on his return to Ireland, speaks of the hospitality and generosity of his countrymen in the United States, which he visited after the Eucharistic Congress:

"There could not be a stronger feeling of love for Ireland amongst the people we have here at home than I found among those millions beyond the seas. We have often had proofs of it, the most striking and substantial proofs which can be given—the great material assistance which they give our statesmen in their struggle for the freedom of Ireland, for self-government. And that assistance has continued up to the present. There was a delegation over there when I was in the United States. I hadn't an opportunity of being at any of their meetings; but from what I saw in the papers, their visit to America will be a complete success not only in stirring up and giving fresh life to the spirit of love for Ireland which exists there, but in furnishing them with the resources which will equip them to continue the struggle for Ireland until they achieve that without which we will never be content in Ireland—the right to manage our own affairs and to regulate them here at home according to the needs and the ideas of the Irish people."

Szepticki to Be Cardinal.

Word was received in St. Paul last week from Winnipeg to the effect that Archbishop, Szepticki of Lemberg, Galacia, head of the Ruthenian church in Canada, would be made cardinal, with headquarters in Rome.

Bishop Ordinski of Pittsburg, present head of the Ruthenian church in the United States, will probably be appointed as Archbishop Szepticki's successor.

Inquiries made at the residence of Archbishop Ireland resulted in the statement that the Ruthenian church has a special ritual and is known as the Greek Catholic church in this country. It operates under special dispensation of the pope, and the appointment of Archbishop Szepticki had nothing in common with the Roman Catholic church in the United States

GREAT MEMORIES.

Wonderful Feats Related. Seneca's Proud Boast.

Writers on psychology and philosophy have cited many examples of prodigious memory. No doubt some of these are exaggerations, others are fabulous and only a comparative few admit of verification.

An investigation, the Chicago Inter Ocean says, has found three cases so well authenticated that they may be used to illustrate the wonderful power of a well-cultivated memory in a mind of strong native endowment. In each instance, too, this remarkable retentiveness seems in no way to have retarded the fullest development of other mental powers.

Probably the most remarkable of the three was the memory of Leonard Euler. Euler was a native of Basle, but most of his life was spent in St. Petersburg. He was born in 1707 and died in 1783. He was a teacher of great power, and a most prolific writer. More than half of the forty-six quarto volumes of mathematics published by the St. Petersburg Academy between 1727 and 1783 were from his pen. At his death he left more than 200 manuscript treaties.

In later years of his life he was totally blind. Then, and probably earlier, too, he carried in his memory a table of the first six powers of the "series of natural numbers up to 100." It is related that on one occasion two of his students attempted to calculate a converging series.

As they progressed they found disagreements in their results. These differed by a unit at the fiftieth figure. The question was referred to Euler, who decided to make the calculation. He did this mentally and his result was found to be correct.

It was not only in mathematics that Euler gave proof of a prodigious memory. He was well read in general literature and was an excellent classical scholar. Virgil was one of his favorite writers. It is said that he knew this author so well that he could repeat the "Aeneid" from beginning to end without hesitation, and indicate the first and last line of every page of the edition he used.

The seventeenth century furnished the other two instances which warrant especial attention. The first is that of the Italian scholar, Antonio da Marco Magliabechi. Magliabechi was the literary prodigy of his time. Royalty and other distinguished personages paid tribute to his wonderful learning. His contemporaries have said that his memory was so prodigious that he was able to retain verbatim most of the contents of his "multitudinous books."

A comparatively recent writer has declared that Magliabechi could name all the authors that had written upon any subject, giving the name of the book, the words, and often a page. This is often exaggerated, but on the other hand, it should be remembered that the number of books on any subject was fewer then than at the present day. Besides this, there are two stories that have come down from Magliabechi's time to ours that give color to its truth.

On one occasion a gentleman of Florence desired to test Magliabechi's memory and ascertain for himself whether the wonderful stories told were truth or fiction. He gave him a manuscript to read; then some days after its return, pretending to have lost it, he asked Magliabechi to recall it, which it is said he did with remarkable exactness. At another time the Grand Duke of Florence asked if he could procure a certain book for him. Immediately came the response: "No, sir; it is impossible. There is but one in the world, and that is in the grand seignor's library at Constantinople, and is the seventh book on the seventh shelf on the right hand side as you go in."

The other instance in the seventeenth century is that of the Rev. Dr. John Wallis. It is now, however, as a theologian that Wallis' name is enrolled in the temple of fame, but as a mathematician. In mathematical history he ranks as the greatest of Newton's English percursors. He was started on his mathemtaical career by reading Oughtred's "Clavis Mathematica," but the special bent of his genius came from Torricelli's writing on "The Method of Indivisbles." To this he applied the Cartesian analysis and produced his great work, "The Arithmetica Infinitorium," "the most stimulating matematical work so far published in England." Here he makes the successful attempt to solve a number of the more simple problems of the calculus by the summation of series of infinity. The work was one of great influence. Newton read it while an undergraduate at the university, and from it immediately derived his binominal formula. The power of concentration and of memory were both very strong with Wallis. So strong, it is said, that on one occasion, "while in bed in the dark he extracted the root of a number of 53 places to 27 terms and repeated the result twenty days afterwards."

These examples of retentive memory are quite well authenticated and give plausibility to the possible truth of others, frequently cited. Pliny tells us that Cyrus the Great knew the names of all his soldiers, and Cicero, in his "De Senectute," says that Themistocles could call by name the 20,000 citizens of Athens. From Cicero, too, we learn something of the remarkable memory of Sophocles, who in old age, when judicial proceedings had been instituted to determine his mental competency, recited to the judges the "Aedipus" at Colona to prove his mind was not failing.

Plato makes Hippias boast that he could repeat 500 words after hearing them once, but this is nothing compared with the claims of Seneca. In his declamations in speaking of the former tenacity of his memory he says that he was able to repeat 2,000 names in the order in which they had been given to him.

We can defend ourselves from a thief, but from a lying and deceitful tongue there is no escape. Such a tongue is harder to bridle than the wildest horse that ever roamed the prairie

THE WHEAT AND THE TARES.

By His parables Christ described the character and work of His Church, which was the kingdom He had come to found upon earth. He had already given to His disciples the parable of the sower and his seed, and clearly defined to them the difficulties met with in the human heart in the work of salvation. The parable of this gospel deals with obstacles placed in the way of salvation by influences that are outside ourselves and independent of ourselves. We must always bear in mind that the kingdom of heaven here understood is Christ's Church, His spiritual kingdom on earth. St. Paul tells us in his Epistle to the Hebrews that "he that soweth good seed is the son of man, Jesus Christ, the field is the world, and the good seed are the children of the kingdom." They are the good seed because they have received the divine knowledge and have been redeemed by the blood of Christ and are strengthened by His holy grace. While men are asleep the enemy of Christ comes and sows cockle among the wheat. It has the appearance of wheat, but it is in itself a poison. Just as the labor of the farmer is in a measure destroyed by the sowing of the tares on the field of wheat, so the evil of sin destroys the work of God in the souls of men. God's divine work in the Church cannot be destroyed no matter what may be the malice of His enemies. In His own time comes the reaping and the separation of the good from the bad, and the reward of the good and the punishment of the evil, just as the farmer waits for the harvest day and carefully separates the wheat from the cockle, placing the wheat in his barn and gathering the cockle to be burned. We realize in this parable the forebearance and mercy of God, who allows the sinner to live in the hope of repentance. Unlike the cockle, the sinner may become good and God gives him life in order that he may take advantage of the opportunities for justification. God permits the wicked to live and oftentimes to persecute the good, in order that thus virtue may be tested and the reward obtained for temptation successfully resisted. It is by the practice of resistance to temptation that the soul is strengthened in its love of God. Thus have the martyrs obtained their crowns and thus also has zeal for the truths of religion been cultivated and exercised by reason of the attacks made upon the doctrines of the Church by those who are hostile to its preachings. God's forbearance is an evidence of His mercy and charity; He gives opportunities for repentance and surrounds the sinner with a thousand influences that tend to plead for his return to God. Many great sinners have been brought to repentance by the merciful prayers of those whom they have persecuted. The first martyr, St. Stephen, by his prayers obtained the conversion of St. Paul, who held the clothing of those who stoned Stephen to death. We sometimes wonder why God allows the wicked to live and often prosper while the good seem not to enjoy the pleasures or comforts of life. We forget that the Love of God is the greatest happiness and heaven is the one reward of life. Wickedness, like the cockle, is allowed to grow, but wickedness, like the cockle, at the harvest day will be cast into the fire to be burned while the good grain, which has grown in strength and power despite the cockle, will be placed in God's own granary. The gospel teaches us the lesson of charity toward sinners, and encourages us to labor for their conversion so that while living in a perverse generation we may be an example of goodness by which to win souls to God.—Tidings.

THE MAZE.

It was the Maze where all were lost—
Yet knew not that they went astray!
But passed—and turned—and still recrossed
The self-same way.

It was the Maze where all were lost,
Thrust from some world of wider day;
Although thereof, nor least nor most
The truth might say.

It was the Maze where all were lost,
When, of some wider light, one Ray
Fell thwart the Past whence we were tossed—
How far away!

It was the Maze where all were lost * * *
But there, as star-led pilgrims may,
Beneath that Beam we did accost,
And knew, straightway.

It was the Maze where all were lost!
But we, though wandered far as they,
Among that Time-foiled, 'wildered host,
Had found a Way!

—Edith M. Thomas in Harper's Weekly.

Bishop Colton Dedicates Church.

The new Church of the Immaculate Conception at Cambria, N. J., was dedicated last Sunday by Bishop Colton and a score of priests, before a crowd of 3,000 people. The services opened in the morning, when Bishop Colton celebrated high Mass, assisted by Father Walsh of Buffalo, Father O'Brien of Niagra University and Father Butler of Bliss.

At the conclusion of the dedication service Bishop Colton congratulated Father Daniel R. Kiernan, the rector, who raised funds to build the new church.

New Auxiliary Bishop of Detroit.

The appointment is announced of Rev. Edward D. Kelly of Ann Arbor, Mich., as Auxiliary Bishop of Detroit. Bishop Foley made a request for an assistant some time ago, the state of his health preventing him from attending to all the onerous duties of the episcopate.

Father Kelly is a man of marked ability and stands high in the community. He will remain at Ann Arbor, where he eis pastor of St. Thomas church.

ORESTES A. BROWNSON

Memory of Truth-Seeker Honored. Great Philosopher. Gigantic Worker. His Writings. Charming Personality. Loved God, Truth and Country. Tributes Paid to His Integrity and Learning at Home and Abroad. Effects of His Works. Inspires Enthusiasm.

It is conceded that Orestes A. Brownson was one of the greatest philosophers, profound scholars and wisest statesmen that America can lay claim to. Recently a monument was unveiled to his memory in New York. His Review, consisting of twenty volumes, with an index, treats exhaustively of philosophy, religious controversies, civilization, development and morals and politics. All the subjects are treated in a masterful and logical manner. He presents all the objections to the Church in their strongest form, and then refutes them in vigorous and logical manner. That review, as a book of reference, should be in every library in the land. The Knights of Columbus should make it a useless for a library in their lodges. To his great mental abilities, love of God, truth, and country, M. J. Harrison eloquently refers in his address. He said:

"We are gathered here today to render honor to the memory of a great American, and, in doing so, all the honor this occasion stands for is doubly reflected on ourselves. Most of the world's really great men have received scant recognition during life, and after they have passed away, no honor we may offer, however great, can be any compensation for their services to humanity. A name only remains, the rest is ashes; and it makes no difference to the great ones who have passed to a higher life in what name their deeds may be remembered.

"'Seven cities claimed the great Homer dead
Where living Homer begged his daily bread.'

"To give honor, therefore, to a name which stands for great deeds or great thoughts is reflecting honor on those who join in such a testimonial. It indicates that they reached a higher degree of appreciation than their predecessors, and that they desire the world to draw an inspiring lesson from the example of teachings of the name thus honored. The value of the honor is to be measured by the lesson thus taught, and if none is inspired, then all the pageant, and commotion, and time so spent have been wasted.

"Great names stand for great deeds and great thoughts. Sublime thought is the greatest force in the world; and the names which stand highest are those representing the most sublime thoughts. Imposing temples may be built, or many nations conquered. At touch of time these crumble and decay. That only which endures is a great thought, and once put in motion it lives on forever. The conquests of Alexander and Caesar and Napoleon exert no influence on the affairs of the world today, but the thought of Budda, Confucius, and—in an eminently higher degree—the teachings of Christ, the Redeemer of mankind, influence and shape the daily lives of a thousand millions of human beings. To 'love' God and neighbor' is the most sublime of all the great thoughts ever enunciated, and this doctrine of love dominating the universe is transforming humanity to the image of its maker and spiritualizing the world.

"In perpetuating the name of Orestes A. Brownson by erecting a monument to his memory, it is but right to ask for what did he stand, and what lessons may be drawn from his life? The inscription says he was 'Philosopher Publicist, Patriot.' The testimony of many scholars in Europe and America during the last century place him among the leading thinkers and writers of his age. Lord Brougham, a distinguished English statesman, pronounced him to be our leading genius. Victor Cousin, one of the foremost rationalistic philosophers of France, regarded him as the main philosopher of America, and Pere Gratry of the Sorbonne, an eminent Christian philosopher, said: 'I firmly believe that America is not proud enough of her Brownson. He is the keenest critic of the nineteenth century, an indomitable logician, a disinterested solver of truth, more than a philosopher, a sage, as sharp as Aristotle, as lofty as Plato, the Newman of America.' But it is not of his claims as philosopher or scholar that I wish to speak, but of that other inscription on the monument, which says: 'He Loved God, Country and Truth.' Those six, simple words, if true, outweigh all other eulogy that can be pronounced.

"He loved God. The first and greatest of all the Commandments is 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.' Brownson's great soul knew no half-way measures, and he observed this commandment to the letter, with all the ardor, zeal, courage and enthusiasm of the early martyrs. But this was not always so, for there was a time in his early manhood when he was regarded as one of the most dangerous foes to Christianity in America. He had passed from one creed to another, and having carefully studied each of them, pronounced Christianity to be a failure. He then espoused the social reforms of Robert Dale Owen and Fanny Wright. He accepted the French materialism of Fourier, Constant and Saint Simon, and for several years was the foremost advocate in this country of Socialism and skepticism.

"Thomas Carlyle has said: 'A man's religion is the chief fact with regard to him—a man's or a nation of men. Of a man or of a nation, therefore, we inquire, first of all, What religion they had? Was it heathenism, skepticism, Christianity? Answering these questions is giving us the soul of the man or nation. The thoughts they had were the parents of the actions they did; their feelings were the parents of their thoughts, it was the unseen and spiritual in them that determined the out-

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